

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

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AND

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MISSIONARY INTELLIGENCE.

From the Baptist Register.

BURMAN MISSION.

Extract of a letter from sister Wade, to Mrs. Moody, dated Rangoon, March 5, 1830.

MY BELOVED SISTER,—

Having had company all day long, either the dear Christians, or enquirers, and conversed till I was quite fatigued and faint, and since candle light having done our little family washing, (which I am unable to do in the day time, on account of the excessive heat of the season) and sent my little Burman girls to bed; I now sit down to devote the remainder of the evening to you, my own dear A——, who are as near and dear to my heart, as on the day when we signed a long farewell, on the pleasant banks of the Erie Canal, that never to be forgotten spot—But I forbear; I cannot trust my feelings to review that heart rending scene. Surely, no sisters ever loved each other with more affectionate tenderness than we have done; and nothing I am persuaded, but the grace of God, and the strongest convictions of duty, could have forced the separation.

But why do I say a long farewell? No, we shall soon meet again. Ah, how very soon will all the fleeting things of time pass away! And then, oh, then, my A——, we shall meet again, where heaven will be brighter, and friendship sweeter, forever, on account of this painful but momentary separation.

But you are I know, already surprised, to see this dated Rangoon; and I will relieve your suspense, by saying, that a little church of above 20 members has been raised up here, besides some other hopeful inquirers, who have had no other means of instruction but a native brother, who, though a good pious Christian, needs much instruction still, and some one to lead him. So Mr. Wade and myself have come back to our 'old home,' in order to try to supply the place of an 'Aquila and Priscilla' to him. You will perhaps wonder after all we have written about the advantages of living under the English Government, and of the wide field opened for the preaching of the gospel where we have protection, that we should again expose ourselves to those inexpressible sufferings which our little band have experienced under the despotic government. But, my dear sister, I would reply that our views and feelings upon this subject, have been very much changed within these last two years. We now just begin to get light enough to perceive that all our own wisdom is folly, and that we know nothing aright. We therefore now renounce all our wise plans, and looking upward, desire to be directed and led every day by the Holy Spirit. And though the station at Maulmein, and all that part of the country is a field extremely interesting, yet we feel that God has called us back to this dark, heathen country, and we do now, I trust, feel, in some degree, willing to deny self, and taking up our cross, follow where our despised Lord and Master points the way.

How little do we consider, that the life of our sorrowing, suffering Saviour, is given as a pattern for our lives! But if we will begin to renounce self-love, and the world, then we shall also begin to perceive something of the divine mystery of that cross, by which, St. Paul says, 'I am crucified unto the world, and the world unto me.'

You have no doubt perceived by our letters, that our minds have been very deeply and solemnly impressed with regard to a holy life, for the last two years. But we have felt our minds too much in the dark to write much upon those subjects, which we have thought, and conversed, and prayed about, every day for so long a time. And I still feel unable to write more than some few short hints, respecting the different views we now have of the divine life.

But I ought, in the first place, to say, that we have experienced no change of sentiment with regard to doctrinal points.

We fully believe that an 'orthodox Calvinistic Baptist,' embraces the faith of the Apostles. But oh, where now is the piety, the zeal, the love, and the faith, which carried them through persecutions and deaths? Is religion another thing in these days of self-indulgence and worldly pleasure? Or is it because the heaven-born principle is so little understood,

and so little felt in our hearts? From a poor, unworthy, little beginning, I am convinced, my dear sister, that if we could only renounce the world, so that we can feel in our hearts that we love it not, and give up all conformity to its customs and fashions, and regard neither the good nor bad opinion that men have of us, but looking upward, make it our daily study to do the holy will of our blessed Lord in all things; we should soon, by the rich grace of Jesus Christ, feel that sweet peace in our minds, which passes all understanding, and that assurance of our adoption, which we so much admire in the apostles and primitive Christians. But oh, in this dark age, we scarcely know how to begin. Where to look for living examples of primitive piety, I know not. I find many who are far before me in the divine life, but have never met with one who had fully renounced the world to live to God. By renouncing the world, I do not mean that we ought to retire from the sphere of usefulness, to become nuns or hermits. We find nothing of this in the pure pattern left us by Christ and the apostles. But to choose poverty, humility, self-denial, and the frowns of a vain world, which cannot smile upon real piety and a holy life, is, I think, what our blessed Saviour teaches us by precept and example.

And now, my dear sister, to you, I shall feel no reserve in writing the little particulars in which we feel, and do, differently from what we did when we parted from you. Before God called our beloved sister Judson away, I had followed the customs and habits of other missionaries, without ever having taken the subject of a more holy life into consideration;—and lived about as much conformed to the world as in America. But since the very solemn impressions we have had upon the subject, we have given up all our valuable presents, and the little money we could call our own, and all our nice clothes, and indeed every thing we prized, that was not really necessary to preserve life and health; so that you would now see in the poor house we inhabit, only two old chairs, four stools, a table about a yard and a half square, furnished with a few white plates, and coarse bowls, out of which we drink the native tea, which costs almost nothing; and in our bed-room, (a kind of garret,) you would find no bed or bedstead, only a thin, coarse mattress, and a quilt to cover us, (we find we can do very well without sheets,) and two or three coarse boxes which contain our clothing. Besides these, we have also a small moveable cupboard, which Mr. Wade made himself, which serves for a book case, desk, &c. And this is our little all; and all we desire—for the more we have, the more our minds are occupied and kept from God.—With regard to clothing, we have but little, and that of the coarsest, cheapest kind. It is not considered immodest in these hot countries to go even to meeting without a bonnet, so that I have sold the one I brought from America, but keep a plain muslin cap to wear occasionally, when I am obliged to go out. 'This is the only bit of muslin I have in the world; for I do not find handkerchiefs and frills necessary, while a collar like my gown saves so much time and expense.'

I have suffered a great deal in adopting our present style of living; but having done it purely from a conviction that it is pleasing to my Saviour, and conformable to the spirit of the gospel; I should not change my habits, though it should become my duty to return home, or go to any part of the civilized world. I could not if I did—feel a clear conscience, if I had one nice gown laid aside, to wear occasionally, and gratify my pride, while a single dollar is wanting to feed the poor, or spread the glorious gospel through the world. And having thus arranged our outward things, we make strong resolutions daily, that we will keep all worldly thoughts out of our mind as much as possible; be often in our closets;—confess our sins to one another; read nothing, (however religious,) without first inquiring whether it is best calculated to elevate our thoughts to God; and endeavour to suffer every pain and inconvenience cheerfully, as coming directly from the hand of God; and above all, to banish all fretting and anger far from our hearts; and in short, to strive continually to subdue all self-love, that we may begin to love others as ourselves, and God supremely. And though we fail continually, yet we beg pardon for the past, and resolve anew to renounce our own will and pleasure, and seek to know and do the will of God in all, even the smallest things.

And now, while reading these lines, I know you are thinking, my dear sister, whether we feel the love of God in our hearts more than formerly. And I would answer that I think what the Bible means by the love of God, is very little understood, and still less felt, in these dark ages, by common Christians. We have a little faith, and a little repentance, and God will therefore own and save us for the sake of his dear Son. But the love of God, 'the indwelling of the holy spirit,' union with Christ, and all those high attainments in piety which are the peculiar privilege of redeemed souls, are, we have reason to fear, forgotten, or not understood by those who live conformed to the world. I think sometimes, within two years, when knowing that I was despised for renouncing and forsaking the vain world, and feeling that I had no source of earthly enjoyment left; and desolate, and sad, when looking up to God as my all, and with some little degree of willingness to give up all for

the enjoyment of his presence—I have experienced a little of what St. Paul would call the love of God. But oh, it was when self was laid in the lowest dust, and every earthly joy turned to bitterness, and when all were forgotten but God. And the feeling—oh, it was so sweet, so pure, so heavenly!—But I dare not say more; for I am ignorant, and all pollution still, so that the love of God cannot abide in my heart. O that I could say, 'I am crucified unto the world, and the world unto me!' for then, and not till then, will my soul be filled with the love of God.

But this I can say, that I do, day by day, feel a peace, which is a thousand times dearer than all this vain world can bestow. Days and weeks, and months pass away, without one anxious fear about my eternal state; for that I feel, depends upon the perfect righteousness of my Saviour; and through his rich grace, I am enabled to see some fruits of sanctification; and notwithstanding my exceeding vileness, (which I see and feel, and hate, as I never did before,) am enabled to say, 'old things are passed away, and behold all things are become new.' And I seldom think of dying, without feeling the most delightful foretastes of those joys which will soon be mine; when I shall behold the dear Saviour, whom I do love, face to face.

But it is all in vain for me to try to write up on these subjects, my dear sister, for I am far, very far from having attained what I am seeking and praying for. Oh, pray much for me, my sister, and my brother too, that I may never again leave this vain world, but may, through the rich grace of God, be enabled to get a victory over every sin, and especially this vile self-love, so that the love of God may enter into and dwell in my heart.

And now, my dear sister, I must most humbly and sincerely beg your pardon, for having led you so far astray from the paths of true peace. From your earliest childhood, I taught you to be selfish and proud, and to consider the praise of men as most excellent and desirable. And oh, that the sorrow I have felt, and the tears I have shed, could efface from your mind those wrong sentiments which I laboured to implant there! Let me tell you, and oh, believe me, my darling sister, when I say, 'the friendship of the world is enmity with God.' It is better to be despised, and feel that we are poor, and sinful, and wretched, than to enjoy the caresses of all the world.—O my sister, don't you love our precious Saviour enough to give up all worldly enjoyments to please and honour him? He died to save us.

I have written these few broken hints with many tears, and praying in my heart, that the choicest of heaven's blessings may descend upon you and yours. Now, that my beloved sister and brother may enjoy the smiles of the Saviour, and just as many afflictions too, as he sees will be best to prepare you for the bliss of heaven, is the sincere prayer of your poor, unworthy, but ever affectionate sister,

D. B. L. WADE.

P. S. Our dear sister Boardman has lost her first child, a fine promising girl, and has been extremely ill herself. She has named her infant son, Judson Wade, which gratified me very much, as it is an expression of that sweet friendship which we feel for each other. We feel the loss of our dear brother Judson's society, more than any thing we could part with in the world; but we feel willing to give up all for the cause of Christ. I had a present of a beautiful leghorn hat, from New York, by Mrs. Bennett; also nice things from Philadelphia, Salem, &c. and a number of valuable dresses, lace caps, &c. from Whitesboro', Utica, Hamilton, and other places; but I have disposed of all. I want no such things; but thanks to the dear friends for their kindness.

Farewell, my dear A——, farewell.

D. B. L. W.

MISSIONS A NATIONAL BLESSING.

It is a striking excellence of the Christian system, that it has kept in advance of the march of civilization and intellect; that while other systems have given place to a more enlarged experience, and a more exact and comprehensive knowledge, its Christianity, in its doctrines, its precepts, its suitability to the human condition, its adaptation to the varying and increasing wants of the cultivated and enlightened mind, still maintains its pre-eminence above human systems of every kind, and thus vindicates its title as the work of God. This gives it a strong claim to admiration and reverence.

But it possesses claims still stronger. Man holds 'large discourse' with the past and the future; he 'looks before and after'; and in proportion as he does so, is he elevated in the scale of being. On this principle, as well as on others that might be suggested, it may be shown that the religion of Jesus Christ has exerted its divine influence in producing the improvement, of which it is comparatively faint praise to say it has kept in advance. Who holds such 'large discourse' as the Christian? Who has such powerful inducements and commands to look 'before and after'? Do recollections of the past teach the lessons of wisdom? Self-examination, accompanied by a grateful sense of what God has done for him and for man, is the daily and hourly duty and employment of the Christian. Do anticipations of a future, pregnant with great events and great rewards, rouse and expand the soul? What philosopher, what statesman, what patriot, looks forward to a future so rich in promise, so full of the noblest rewards

as that which opens to the eye of Christian faith and Christian hope? The boasted advancement of Society—where only does it take place? In Christian countries. Who are the most active and efficient promoters? Christians. If you wish to accomplish any plan connected with the highest interests of your race, to whom do you apply? To Christians. These facts should recommend our present object to the mere patriot. Where the missionary goes, and is received, and acquires, as he seldom fails to do, his true influence, there souls are not only ripened for heaven, but the hand of industry and enterprise strikes a more frequent and a more constant blow on the forest tree;—the domestic dwelling, with peace and harmony among its inmates, the mechanic's shop, the school-house, the church, the benevolent and literary institution, are almost sure to spring up in a shorter time, and under more favorable auspices; and in a political and intellectual, as well as in a religious sense, the wilderness and the solitary place rejoice in the presence, in the regular and industrious and well-directed exertions, and in the rich fruits of the exertions, of Christian man. Let the patriot then, if he would have his country become what he ardently wishes it to be, add to those already cultivating this extensive and most fertile field, the appointed labourer in the vineyard of God.—REV. WM. RICHMOND.

RELIGION IN ARKANSAS.

Mr. Gill, of the Baptist denomination, gives the following account of the progress of religion in the White River country, (Ark. Ter.) in a letter to the editor of the Columbian Star, dated Batesville, November 6th.

What I shall call here the White River country lies in the Northern parts of the Territory of Arkansas, it was settled about twenty years since by emigrants from the neighboring states, and territories, and of course a remnant of religious people of different sects, and with them two preachers of the Methodist order, one by the name of William Stephenson, and the other by the name of Henry Stephenson, men of great zeal and true piety—and William Stephenson, of superior talents. These good men, about sixteen years ago, began to exert every nerve in preaching the Gospel throughout the different parts of this moral wilderness, and forming the minds of the rough inhabitants into softness and a sense of accountability, and in many instances (through the grace of God) to true conversion. This country was soon included in a Methodist district and the said W. S. made the presiding elder. Elder Stephenson withdrew from this district about eight years past, and religion in the Methodist church has been on the decline. Father Carnahan, a Cumberland Presbyterian, began to preach at a place called the Village, on White River, and gathered a considerable church, and at their camp meetings at this place, there were uncommon out-pourings of the Holy Spirit. In one of these revivals, William Stephenson, a young man of low standing, became a convert, and like Amos of old, the Lord raised him up to be a most eminent minister of the Gospel, and through the instrumentality of this young man, and others who came to his help, the Cumberland Presbyterians are now spread over all this country, and have had some glorious revivals of religion in the course of four years past; so that the name of William Stephenson is not only famous among the Methodists of this country, but a little so, also, among the Cumberland Presbyterians.

About two years since, David Orr, a Baptist minister of the Bethel Association, began to preach through this country, and his labors apparently have been blessed in a most extraordinary manner. The pure streams of that rod-stricken Mount Calvarian Rock, that has been following us for 1800 years, have now evidently entered the valleys of this western border, and the glory of us Gentiles is like a flowing stream, for the chilling winter is now past.—'The flowers appear, the singing of birds is come, and the voice of the turtle is heard in our land, the fig tree putteth forth her green figs, and the vines with tender grapes give a good smell.' Although our cornfields have been scorched with an uncommon drought, our hearts have been sprinkled from an evil conscience, and our bodies washed with pure water. The fruits of this revival, are six flourishing little churches, and several ministers of the Gospel, numbering in all about 133 members.

THE MAJESTY OF GOD.

Nothing is more difficult than to endeavour to form such ideas of God as are in any degree worthy of his greatness and majesty. It is as impossible for us to comprehend him perfectly, as it would be to hold the sea in the hollow of our hand, and compass the heavens with a span. Of God it may be justly said, he is both well known to and concealed from us. He is very high, and yet infinitely beyond us—well known and yet very high in respect to his being, and infinitely distant and hidden in respect to his nature, perfections and purposes. But on this very account, it is our duty to endeavour to know his greatness, as it is necessary that we should form those sentiments of veneration for him which are his due. To assist our weakness in this respect, let us compare him with what men esteem and admire most, and we shall see that God is infinitely above all.

We admire the power of Kings, and we are filled with astonishment, when we find they have conquered vast empires, taken cities and fortresses, erected superb buildings, and have

been the means of the happiness or misery of whole nations. But if we are struck with the power of a man, who is but dust and ashes, the greater part of whose exploits is due to other agents, how should we admire the power of God, who has founded the earth and formed the heavens—who holds the sun in his hand, and upholds the immense fabric of the universe by the word of his power! We are, with reason, astonished at the heat of the sun, the impetuosity of the winds, the roaring of the sea, the peals of thunder, and the inconceivable rapidity of the lightning; but it is God who lights up the solar fire, who thunders in the clouds, makes the wind his messengers, the flames of fire his ministers, and who raises and calms the waves of the sea.

We justly respect those who have distinguished themselves by the extent of their genius and knowledge; but what is the knowledge that the whole human understanding can acquire, in comparison of the wisdom of that august Being before whom all is uncovered, and all known—who counts the stars of heaven, numbers the sands of the sea, knows the path of every drop that falls from the atmosphere, and who, with one look, beholds the past, the present, and the future, in the same moment! How much wisdom shines in the revolution of the planets, in the arrangement of our globe, in the meanest worm, and in the smallest flower! They are so many masterpieces, which infinitely surpass the most magnificent and most perfect work of man.

We are dazzled with the splendor of riches, we admire the palaces of Kings, the magnificence of their furniture, the pomp of their clothing, the beauty of their apartments, and the abundance of gold, silver, and precious stones, which shine on every side; but how little is all this, compared with the riches of the Lord our God, whose throne is in the heavens, and whose footstool is the earth!—The heavens are his, and the earth also; the habitable world and all that dwell therein. He has fitted up dwellings for all creatures—he has established stores for all men and all animals—he causes grass to grow for cattle, and corn for the service of man. All that is useful and excellent in the world is drawn from his treasures. Life, health, riches, glory, happiness, every thing that can constitute the good of his creatures—all are in his hand, and he distributes them according to his good pleasure.

We respect the great men of the earth when they command a multitude of subjects, and reign over many countries; but what is that spot which is subject to them, in comparison of the empire of the universe, of which our globe is but a small province, which extends over all the heavenly bodies and their inhabitants! How great must that Master be who has all monarchs of the universe for his servants, and who beholds around his throne the cherubim and seraphim ever ready to fly to execute his orders.

We judge of the greatness of men by their actions. We celebrate kings who have built cities and palaces, who have governed their estates well, and who have successfully accomplished great designs. But how astonishing are the works of the Most High! How wonderful the creation of the immense universe, the preservation of so many creatures, the wise and equitable government of innumerable worlds, the redemption of the human race, the punishment of the wicked, and the recompense of the good!

Who is like unto thee O Lord, thou art great, thy name is great, and thy works proclaim thy grandeur! Nothing can be imagined equal to the greatness of our God. Should not a religious reverence ever possess our souls at the thought of the presence of the ruler of the world, the Lord, who encompasses all our paths! The brightness of the stars is absorbed by the presence of the sun. Thus all the glory, all the knowledge, all the power and all the riches of the world vanish when compared with the glory and majesty of God. The soul exults, and is ennobled in meditating on the greatness of the Most High. Such sublime meditations delightfully exercise all our spiritual faculties—we are filled with reverence, admiration and joy, when, in a holy transport, we represent to our minds the Being of beings, the Eternal, the Almighty, the Infinite! Can we help exclaiming with ecstasy, The Lord he is God! The Lord he is God! Give glory to him forever and ever!—Morning Star.

From the Last Report of the American Board.

THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

Propriety of looking at the future condition of our Country.

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be an useless employment; especially as the success or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the

call, "And now the Lord God and his Spirit hath sent me." Isaiah xlviii. 16. "The Lord of Hosts hath sent me unto you." Zechariah vi. 15. John the Baptist was sent of God. Mal. iii. 1. John i. 6. The Apostles were chosen, ordained and sent forth to preach. Mark xvi. 15. Paul was called to the Apostleship by the Lord. Rom. i. 1. "Called to be an Apostle, separated from the gospel of God," verse 5. "By whom we have received grace and apostleship." 1 Cor. i. 1. 1 Tim. ii. 7. God has promised to supply his Church with pastors, and the word of God points out no other mode of entrance into the ministry, than by divine commission. Heb. v. 4. "No man taketh this honour upon himself, but he that is called of God, as was Aaron." Jer. iii. 15. "I will give you pastors according to mine heart." Eph. iii. 3. "Unto me—is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Col. i. 23. "whereof I Paul am made a minister." iv. 17. "Take heed to the ministry that thou hast received in the Lord, that thou fulfil it." 1 Tim. i. 12. And I thank Jesus Christ our Lord who hath enabled me, for that he counted me faithful putting me into the ministry. Christ is King in Zion and Lawgiver in his Church, and shall men presume to be found officiating as officers in Christ's kingdom, without being appointed by him who has all power in heaven and in earth? Surely not. Without the blessing of God on their labours, what can feeble mortals do towards christianizing the world? Their ablest and combined efforts will prove inefficient to regenerate a single soul, without the agency of the Holy Ghost. And will God own and bless those whom he has not called, in this important work? God is a God of order, and those who speak in his name should be able to say, "Necessity is laid upon me, yea, so is it if I preach not the gospel." L. K.

We with pleasure give publicity to the following, and hope that it will receive that attention which the subject demands. It is of importance that we should be united in this enterprise, so far as it is possible, that when it is expedient to build, we should arise as one, and build.

CONNECTICUT BAPTIST HIGH SCHOOL OR ACADEMY.

MR. EDITOR: As the subject of this proposed institution has been for some time before the public, and as it is one of deep interest to us as a denomination in this State, I take the liberty of sending you the following remarks for the Secretary, presuming that all communications expressed in the language of candor, and intended to call the attention of our brethren and friends to a subject of this importance, will be acceptable. As I have no other interest in this subject than the general welfare of the churches, and the good of the denomination, I shall merely make a few inquiries, (without approving or condemning the plan,) hoping they will receive the candid, deliberate attention of all your readers.

1. *Is it expedient?* This question involves several others. What advantage will there be in having an academy exclusively under the control of our denomination? Will it not tend to increase jealousies, and to hinder, rather than promote christian unity? Again, if Baptists prefer Baptist schools, are there not already a sufficient number—boarding schools and others in the State, under the direction of Baptist teachers?—Will it not be more creditable to us as a denomination, and of far greater benefit, to assist in supporting the schools and theological seminaries in the adjoining States, some of which are in a very flourishing state? It has long appeared to me, that we waste our strength, and injure ourselves, as a sect, by dividing into small churches and societies, and having too many small institutions.

2. *Will it be supported?* This is an important inquiry. That the Baptists in Connecticut are abundantly able to support a very respectable literary institution, there can be no doubt. They have greatly increased, in number, in wealth, and worldly respectability, for the last ten or fifteen years. Our communicants number from 6,000 to 10,000. But will these unitarily come forward with their means and their children, and make this institution creditable to them, and to the denomination? In answering this question, let us look abroad. How are other Baptist institutions supported? What shall we say of the Columbian College? Is the Connecticut Baptist Education Society in a flourishing state? Provided suitable buildings should be given, can we permanently endow the institution—and if not, can we reasonably expect a sufficient number of pupils, to support first rate teachers?

3. *Are we ready?* This thing cannot be well done in a corner. It should not be prematurely hastened. Has the subject been introduced into our churches, and among our congregations generally? Have they given their opinions, or expressed their approbation? Will they cordially approve the designs of the brethren who manage this business, and will they unite in the location? I have had opportunity to see and converse with a great many in different parts of the State, during four or five months past, and have found but very few, who had seriously thought of the subject.

If the foregoing inquiries can be favorably answered, this institution should be established without delay, and it would be an honor to our denomination, and a blessing to the church. No person would more rejoice at our prosperity, than the writer of these enquiries; nor are they made to throw any stumbling-blocks in the way, but to bring the subject plainly before those who are most deeply interested in it. Let us first count the cost, like wise men, and when we find ourselves able, and not till then, let us arise and build.

A LAYMAN.

FOR THE CHRISTIAN SECRETARY. A TRIBUTE TO THE MEMORY OF THE PILGRIMS, & A VINDICATION OF THE CONGREGATIONAL CHURCHES OF N. ENGLAND. BY JOEL HAWES, Pastor of the 1st church in Hartford.

MR. EDITOR, I meant in this communication to say something more in reply to the vindication of the character of the Pilgrims, given in the fourth lecture; but a document of which I intended to avail myself, being mislaid, I will waive it for the present, and proceed to examine the fifth lecture.

This lecture is on the "causes and extent of declension in the Congregational churches of New England."

The first cause of declension named by our author, is the union of Church and State. He says in pages 146—147,

"But they had not yet learnt the full import of the Saviour's declaration—*My kingdom is not of this world.* They knew not how to separate the church from the state. Perhaps they deemed it impracticable; or if impracticable, wholly inexpedient. Hence, in all their early, public proceedings, there was an unnatural blending of things spiritual, with things temporal—a most unhappy and hurtful intermixture of church and state. At the first court of election held in Massachusetts, 1631, a law was passed 'that from that time, no person should be admitted to the freedom of the body politic, but such as were members of some of the churches within its limits.'"

Whatever may be said as to the right of the colonists to enact such a law, the extreme impolicy of it is perfectly obvious. It is no doubt, to be regarded as the first, in a series of causes, which tend to corrupt the churches, and bring on that declension which has since overspread so large a portion of the land of the pilgrims. The influence of the law was especially disastrous in three respects. "It held out a sort of premium for hypocrisy." For all who wished to enjoy the privileges of freemen, would of course determine to become members of the church, and as this could be permitted only on a profession of piety, they would be strongly tempted to make such a profession without the requisite qualifications."

The only objection I have to this quotation is an implied right of the colonists to enact such a law. Nothing, I conceive, can be said in favour of their right to bind the consciences of men. The rights of conscience are sacred and inalienable: and no man or association of men, can, consistently, exercise jurisdiction over them.

The result the Dr. justly remarks, "Was, that not a few, as we have reason to believe, were early introduced into the churches, who, though, in main, correct in sentiment, and moral in conduct, were strangers to the power of godliness, and averse to the duties of strict religion. Their influence was like an incubus on the vitals of the church. It tended to depress the tone of piety, and to infuse a spirit of formality and worldliness into the services of religion."

But how could say, (in p. 179) "Our fathers considered the church of Christ a community distinct from the world." I leave the reader to judge.

The next cause specified, is, "the introduction of the half-way covenant." This plan it seems, "originated in Connecticut. It grew out of the unhallowed amalgamation of church and state. For men of talents, and moral lives, judging it unjust treatment to be excluded from all civil offices, because they were not members of the church, sought by this means, to remove the disabilities under which they laboured."

"It provided that all persons of sober life and correct sentiments, without being examined as to a change of heart, might profess religion, or become members of the church, and have their children baptised, though they did not come to the Lord's table."

This state of things, prepared the way for another step in the progress of declension.

In p. 151, "About the year 1700, Mr. Stoddard, a distinguished minister of Northampton, interfered, with apparent justice, that those who in covenant connexion with the church, had a right to receive baptism for their children, had an equal right to the Lord's Supper."

It is obvious to me, that the cause of declension may be traced farther back than the author of the tribute seems disposed to go in search of it. It may be traced to infant baptism. The evils of which he complains thus far, (and indeed, the next one to be mentioned) all result from this unscripural rite.

The initiation of unregenerated babes into the church of God, was unquestionably the first step to the union of the church and the world. Dr. Gill has satisfactorily proved that "Infant baptism is a part and pillar of popery." The advocates for the half-way covenant, pleaded as Dr. H. has declared in p. 149, "for the privilege and right of baptism for their children." Ministers and churches were induced "to lower the terms of admission," to accommodate them. The conclusion of Mr. Stoddard, was a perfectly just one. It is an undisputed fact, that infant baptism and infant communion arose at the same time, i. e. those who were baptised in infancy, were admitted to communion so soon as they were capable of receiving it, and admitted too, in consequence of having received the initiatory ordinance.

A fourth cause of declension is, "the custom of supporting religion by law." The following remarks on this subject are certainly very just, and show how great a change has been effected within a few years, in the sentiments of Congregationalists: (pps. 154—155)

"The law, especially in its earliest provisions, did in fact create a religious establishment. It recognized the Congregational churches as the established churches of the state, and secured to them the special patronage of the civil power. What then should prevent the churches of New-England from experiencing, at least in some measure, the disastrous effects, which have always resulted from ecclesiastical establishments? If any thing can be known, with certainty, from the history of such establishments, it is that they invariably tend to beget a spirit of formality and worldliness; to turn off the hopes of ministers and churches from the living God, and to inspire in them a deceptive confidence in an arm of flesh. And this, beyond doubt, was, in some extent, the effect on the ministers and churches of New England. They lay recumbent on the civil arm, and slumbered in deceitful security, derived from the protection and support of law. They did not feel their dependence on God, as they would in other circumstances; nor pray nor act with decision in promoting the cause of religion, which they would have had under a due impression of the great truth, that *salvation is only of the Lord.*"

It is not a little astonishing, to see the utter inconsistency of the paragraph which immediately follows the above,

"Nor is this all. As other denominations multiplied in the community, they complained bitterly of the preference which was supposed to be given to the Congregational churches. Though permitted to worship God in their own way, they were continually inveighing against our churches as the standing order; and early began to exercise the spirit of proselytism, and to cherish those deep rooted prejudices, and to vent those revivings of a hireling priesthood, and those complaints of persecution and oppression, which have not wholly ceased to this day."

Infant baptism was introduced into the Church, at the close of the second century; infant sprinkling not till several hundred years afterwards.

"Preference supposed to be given to the Congregational churches!" Had he not said that the law recognized them "as the established churches of the State, and secured to them the special patronage, &c.?" And yet other denominations cherished the unaccountable supposition, that some preference was given to the Congregational churches. "Permitted to worship God in their own way," and yet complained!

How oddly it sounds to us Baptists who know that our brethren were fined, imprisoned, whipped, and banished, by the Pilgrims, for their religious opinions and practices; to be told that they were "permitted to worship God in their own way!" If this declaration is to be repeated, year after year, it will be no cause of wonder if it keep alive prejudice against the order of those whose champions fearlessly repeat it.

The wars that followed, and the opposition of some of the clergy to the great revival that commenced in Northampton, under the labours of the pious Edwards, in 1734, and extended through New England, are mentioned among the causes of declension.

In considering "the extent of the declension in the Congregational churches," Dr. H. mentions the neglect of religious institutions, departure from sound doctrine, infidelity, open profligacy, vice, &c. &c.

I was peculiarly struck with the truth and appropriateness of the following sentence: and when I had read it, could scarcely refrain from exclaiming, "How forcible are right words!"

"How widely extended, too, is the dreadful sin of falsehood, in the various forms of assertion, duplicity and hollow-hearted profession; of lying, and perjury, and breach of trust, and violation of oaths of office? The times in which we live, are strongly marked with the spirit of deception and double dealing; of artful accommodation and deceitful management. Men are every where seen putting on masks, and walking in disguise. They speak with flattering lips and a double tongue; say one thing and mean another. They have no principle, no integrity—all is insincere and hollow-hearted. They have no frankness, no openness—all is duplicity and management."

Your readers will bear in mind that the author, in the above description of the times, is expressly treating of the extent of declension in "the Congregational Churches of New England," and make the application as circumstances may warrant.

DELTA.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 15, 1831.

TO OUR PATRONS.

The present No. completes the ninth volume of the Christian Secretary. In filling our sheet from week to week, it has been our desire to present that food for the mind which was nutritious, rather than that calculated to please the taste, but which was destitute of every other good quality. That every reader has honoured our judgment, and acquiesced with us in opinion, is more than could have been reasonably anticipated. While it has been our earnest desire to publish the truth, and by no means to make a compromise with error, it has been our wish to avoid angry contentions, which not unfrequently cause much reproach to the cause of Christ. If we reprove error, it should be with a spirit of meekness, feeling that we too are but dust; and that however confident we may be of our correctness as regards the matter in debate, there may be other errors of as great importance to which we cleave with much tenacity.

We believe that our Baptist friends feel, in some degree, the importance of maintaining a religious paper in this state. And while in some churches a liberal support has been afforded to this weekly sheet, in others but few, very few, are distributed. All who are Baptists, and living Christians, must know that it is of great utility to have a medium of communication for the Churches; and every consistent professor must be desirous to become acquainted with the progress of Zion. But as the limits of our circulation are necessarily circumscribed, a paper of this kind cannot be sustained in this state, without the united and continued support of its friends. To such we appeal, and we hope not in vain, for their patronage. It is our earnest desire, that where we have agents, they will use their influence to increase their subscribers, and by no means let the number of papers received by them be lessened. We are persuaded, that in some places, with a little exertion, the subscription may be doubled, and we know of none where they are impoverished by the number taken.

By a letter from Hamilton, New-York, we learn that more than thirty had recently been baptised, and united with the Church to which brother Barnes Sears is now preaching. The revival still continued at the last intelligence from that place.

We were told by a friend of a circumstance, which is gratifying to those who view the ordinance of baptism as do Baptists. At the same time that brother Sears administered baptism to several candidates, and near the same place, a Presbyterian Minister administered the same ordinance. Consistency requires of that denomination, that they should no longer say, that this ordinance is so indecent, that it could never have been commanded by the great Head of the Church.

We have been permitted to peruse a letter from brother B. M. Hill, of Troy, New-York, which gives the pleasing intelligence, that the people under his charge are enjoying a revival of religion. Men in the various stations of life are eagerly enquiring the way of eternal life. He likewise observes, that the evangelical ministers in that place are engaged from 6 in the morning, till late in the evening, holding meetings, and exhorting sinners to be reconciled to God. The harvest seems abundant, and he asks a ministering brother, "to come over and help him."

The Baptist Magazine for the present month, contains a very interesting letter from Rev. Henry Jackson, of Charlestown, Mass. giving the account of a revival in the Church to which he administers, the past year. Fifty-one were baptised by him, among whom were six teachers and eleven scholars of the Sunday School. In consequence of his increased congregation, the meeting-house has been so increased as to add forty pews, at an expense of \$3,500.

The letter from Mrs. Wade, on the first page of this paper, exhibits a spirit of devotion to the cause of missions, not often exceeded, and which, it is to be hoped, will not be read in vain by our female friends. Will not some of these, when they shall have considered the self-denial and labour of Mrs. W. for the heathen, resolve to forego indulgence in dress, and other luxuries, that they may have somewhat more to bestow upon the cause of missions? A desire that the heathen may be enlightened is easily expressed; but when unaccompanied with demonstration, it is of little use. We would be far from expressing the belief, that men will be saved by their much alms; but the spirit of the Gospel, if permitted to have its due influence on the affections, will lead Christians to accompany their prayers with their alms.

CHEMICAL EXHIBITIONS, &c.—It will be perceived by an advertisement in another column, that Chemical exhibitions are announced for every Wednesday evening. Where amusement and instruction are combined, and no other than philosophic principles are inculcated, we wish to afford them our support. The science of Chemistry has been little understood, except by a few, till late years. A knowledge of it is now not only considered an accomplishment, but as useful to a majority of people. The gentleman who gives lectures on this subject, we trust will receive such support as will enable him to continue through the season, with profit to himself, as well as to others.

Coal in Pennsylvania.—It appears by the Philadelphia Price Current, that the coal furnished from the mines in that state the past year, amounts to more than 174,000 tons. While other markets have been fully supplied, a large surplus remains in Philadelphia. The abundant supply of this article of fuel is of great importance to the inhabitants of our populous cities, as the price of wood is far less in consequence.

A Convention of Teachers was held in Ontario County, New-York, on the 5th instant, which was fully attended. Delegates were appointed to attend the State Convention, which was to meet at Utica on the 12th instant. The Convention then resolved itself into a county Association, for the improvement of Common School education, adopted a constitution, and elected officers. The influence of such Associations we think must be salutary, and the attention thus drawn to primary schools will be a means of great improvement.

We intend hereafter to put this paper to press sufficiently early to forward packages by the several stages and mails on Friday night.

No foreign news has been received the week past. There is very little prospect of war in Europe.

CONGRESS.—This body have as yet done little business; the trial of Judge Peck is progressing, and at its close, business will it may be expected, rapidly progress. We intend hereafter to give weekly notice of their proceedings.

For the Christian Secretary.

The Ashford Conference of Churches held a very numerous and pleasing meeting with the Church at Thompson, on the 5th and 6th inst. On account of the rain, the first day fewer people attended. The second day proving pleasant, a goodly number collected, and the exercises were peculiarly interesting and impressive.

The Churches appear to feel an increasing interest in these meetings. Many of the delegates from the neighboring Churches very affectionately invited the conference to meet with them. Considering certain circumstances in the Church at Williamstown Falls, they concluded to meet with them on Wednesday the 19th of the present month. The meeting will commence with a sermon.

N. B. It is requested that delegates should be appointed, and bring a written certificate.

GEO. B. ATWELL.

ORDINATION.

Litchfield, December 29th, 1830.

Agreeably to the request of the first Baptist Church in Litchfield, a Council of Ministers and Brethren met at the Baptist Meeting House in Northfield Society, to consult on the expediency of ordaining brother Levi Peck to the Gospel Ministry. Brother Tristram Doty, Moderator, and Nathaniel D. Benedict, Clerk. Prayer by Brother Ellis.

1. Read the request of the Church and Society.

2. Examined the Candidate—

His Christian Experience, His Call to the Ministry, His Doctrinal views.

3. Voted to fellowship the candidate, and proceed to the ordination at 1 P. M.

Met at 1 P. M., and proceeded as follows:—

1. Introductory prayer, Br. Ellis, Goshen.

2. Sermon, Br. Larcomb, 1st Colerbrook.

3. Ordaining prayer, Br. Doty, 2d Colerbrook.

4. Laying on of hands, Brs. Doty, Ellis, Larcomb.

5. Prayer, Br. Doty.

6. Fellowship, Br. Benedict.

7. Address to the Church, Br. Larcomb.

8. Concluding prayer, Rev. Mr. Camp, Congregationalist.

9. Hymn and Benediction, Candidate.

Singing on the occasion was performed in good style, by a choir from the Northfield Congregational Society, Mr. Hopkins, leader.

A day of much interest to the Baptist people in that region.

N. D. BENEDICT, Clerk.

ORDINATION.

MR. ANDREW M. SMITH, is to be set apart to the work of the ministry by public ordination, on Wednesday, the 26th of January inst. Mr. Smith was examined by a council composed of the ministers and delegates of the Westfield Conference, agreeably to a letter from the 1st Baptist church in Westfield, dated the 1st of December, 1830.

ERASTUS ANDREWS, Clerk.

The Editor of the Christian Watchman will please notice the above.

[We understand that Br. G. F. Davis of this city, is expected to preach on the occasion.]

SUMMARY.

INSTRUCTION OF THE DEAF & DUMB.—Mr. H. P. Peet, late instructor in the American Asylum for the Deaf and Dumb at Hartford, has been appointed Principal of the Institution in this city. It is understood that he is to commence the duties of his office about the close of the present month. From the high estimation in which Mr. P. is held for character, and as an accomplished teacher of that unfortunate class of persons, we cannot but regard him as a most valuable acquisition to the Institution.—N. Y. D. Adc.

Mrs. RANDOLPH.—We understand, says the Richmond Enquirer, that a letter has been received by a citizen of Virginia, from this gentleman, then at Sefford, Eng. It is said that he has received favorable accounts from Russia.

Miss Jane Darley, who has been imprisoned for 34 years in the Four Courts' Marshalsea, Dublin, was lately liberated. The debt for which she was imprisoned was no more than eleven pounds six shillings. During the last seventeen years she has been kept in prison solely for the fees and rent due the Marshal. Her creditor and his attorney, and all parties interested in the debt, had been dead a long time, before her liberation.

MILTON, (N. C.) Dec. 25.—We have learned from authority of the most undoubted kind, that the inhabitants of Newbern, Tarboro', Hillsboro', and their vicinities, are considerably excited with the anticipation of an insurrection among their slaves. Our informant just from the latter place, states that considerable consternation exists among its citizens—they have provided arms and ammunition and are vigilantly patrolling every exposed situation. The inhabitants of Newbern being advised of the assemblage of 60 armed slaves in a swamp in their vicinity, the military were called out, and surrounding the swamp, killed the whole party. It appears from various rumors, that Christmas morning had been selected as the period of rebellious motions.—Roanoke Adc.

Carriages are daily running on the section which is finished of the Charlestown rail-road. The locomotive engine lately built at N. York, under the direction of Mr. Miller, with ease averages 16 miles an hour, conveying 60 or 70 passengers.—Boston D. Adc.

In a large family named Poor, in West Newbury, there has been but six deaths within the last 40 years. Four of these were of persons over 90 years of age, and the other two, of persons over 80.—Newbury's Herald.

The population of Arkansas Territory is ascertained to be about 59,000, an increase of more than 100 per cent, since the census of 1829.

The Wyoming Herald states that the Susquehanna river had risen so much on the Kingston side, by the recent freshet, as to overflow a portion of the flat lands, and a boy named Dennis was drowned near Mill Creek.

Mr. Gardner Ode, of Erie, Pa. was recently killed by the accidental discharge of the gun of a Mr. Allen, while in the act of priming it. He expired instantly.

Snow Storm.—Snow fell in this city and vicinity on Sunday, to the depth of 8 or 10 inches on a level. As the ground was in excellent condition to receive it, we shall probably have good sleighing a week or two.—Boston pte.

CARD.

The Subscriber returns his sincere thanks to the members of the Baptist Church in Hartford, for the gift presented him; which he receives as an evidence of their love and esteem, and as a testimony of their approbation of his feeble efforts to promote the cause of Christ in the Church and the world.—May the God of Zion richly reward the donors; supply their every want out of his riches and glory, through Christ Jesus.—So prays the Subscriber.

WM. HODGE.

Manchester, 12th Jan. 1831.

CICEROANE LYCEUM.

(Meeting on Monday Evening next, 17th inst.)

QUESTION FOR DISCUSSION,—
"Is War justifiable?"

NOTICE.

A Conference of the Churches is appointed to be holden with the Second Baptist Church in Groton, (Fort Hill) on the last Wednesday and Thursday in January next, to commence at one o'clock, P. M. Ministers and brethren of the churches are respectfully solicited to attend.

E. DENISON.

Groton, Dec. 24, 1830.

MARRIED.

In this city, by the Rev. Mr. Spring, Mr. Moses Curr, Jr. to Miss Lydia R. Whipple.

At East Windsor, by the Rev. Gordon Robins, Mr. Andrew M. Smith, to Miss Julia L. Allen.

At Suffield, on the 3d inst. by Rev. Mr. Wilson, Mr. Richard D. Pepper, of Southwick Ms. to Miss Mahitable Smith, of the former place. On the 6th inst. by the same, Mr. Joseph Burden Jr. of Southwick Ms. to Miss Betsey Curtis, of Westfield.

At Chatham, by Rev. Mr. Talcott, Mr. Frederick N. Boyce, of Madison Me. to Miss Elizabeth Lewis, daughter of Abel Lewis Esq.

DIED.

In this city, Mrs. A. Welch, aged 27, wife of Mr. Joseph Welch.

At East Windsor, Widow Rachael Holman, aged 90. Like a shock of corn fully ripe, she (we trust,) was gathered to the garner of the Redeemer, who had long been her hope and confidence.

PUBLIC EXHIBITIONS,

OF A
PHILOSOPHICAL NATURE,
WILL take place every Wednesday evening at the Hall of Science, and Hartford Museum.

SEUM.
The most brilliant experiments in CHEMISTRY, ELECTRICITY, OPTICS, &c.—together with the Curiosities and Paintings of the Museum, will furnish instruction, combined with amusement, for all classes.

N. B. Electrical and Optical Exhibitions every evening, (Sundays excepted.)

Jan. 8.

NOTICE.

The Copartnership heretofore existing under the firm of Chapman and Cooley, is by mutual consent dissolved.

SAMUEL CHAPMAN,
LYMAN COOLEY.

All persons indebted to the aforesaid firm, are requested to make immediate payment; and all persons having claims against said firm, which are now due, are requested to call on the subscriber for payment, who is authorized to settle all demands in favor of and against said company.

N. B. The stock of goods now on hand will be sold at a very reduced price, by the subscriber.

SAMUEL CHAPMAN.
Hartford, Dec. 29th, 1830.

POETRY.

THE INDIAN'S BURIAL OF HIS CHILD.
BY MRS. SIGOURNEY.

"Among some of the rudest tribes of North American Indians, if a mother dies during the period of nursing, her child, if buried in the same grave with the breast that nourished it."—*Nat. Hist.*

Go to thy bed of earth,
My little wailing boy,
Thy life-stream perished at thy birth,
Haste to that source of joy.
Ere famine's blight is shed,
Upon thy withered breast,
Go, with the healthful o'er thee spread,
Down to thy quiet rest.

How could I see thee pine,
And yet no aid bestow?
Nor flocks, nor cultured fields are mine,
How could I bear thy woe?
Pate bids me wander wide,
Far from my home and thee;
Where'er the wild deer seeks to hide,
There must thy covert be.

Hoarse winter's rugged away,
Strong blasts and driving rain,
Will sweep my cabin walls away,
Ere I return again.
Yet well my eye shall trace,
Poor tale! thy low abode;
There'll be a greenness on the place
Where thus my tears have flowed.

Boy! 'twould have been my pride
To rear thy growing power,
And see thee towering by my side
In battles' glorious hour.
O be not thus distressed!
Spring to thy mother's arms;
She hath a refuge in her breast,
For all thy wild alarms.

Lo! to the spirit-land
She beckons thee away!
Unclasp, my babe, thy father's hand,
Thou canst not with him stay.

There! last of all my race,
Sleep tranquilly and blest,
Cradled in that most holy place,
A faithful mother's breast.

From the New York Evangelist.
ANDREW FULLER.

I have long considered Andrew Fuller as the first theologian of modern times. Some of his opinions indeed, I cannot subscribe to.—There is no man who ought to have such a standing in our estimation that we should take his opinion for a test or standard of truth. But I can sincerely say, that there is no writer of modern times, who always seems to come so near the truth as Andrew Fuller. The distinctive qualities of his theology are the following:—

1. It is purely scriptural, drawn from the English scriptures.
2. It is eminently practical, for he worked it all out by experience upon his own soul, and upon his congregation.
3. It is to a peculiar degree rational, such as falls in with the common sense of mankind in regard to truth and duty, and such as corresponds with the common feelings and conduct of Christians, when they feel and act as they should.

This eminent man was wholly self-taught.—He was a farmer till he was twenty years old. At twenty-one he was ordained as pastor of the Baptist church in Soham. His mind was soon turned to theological investigation, by the extent to which the absurdities of hyper-calvinism were then carried among the English Calvinists of all denominations. Fuller was made to think for himself; and he went to the Bible, and common sense, and with a little aid from Edwards, obtained such distinct views of the consistency and harmony of gospel calls and promises, that before he was 27, he published his masterly treatise called "The Gospel worthy of all Acceptation."

This work shook the whole fabric of ultra-calvinism. It has been much circulated in this country, and has done a great deal to correct the doctrinal views of our people. It has put to rest the question, "whether impenitent sinners could properly be called on to repent and believe the gospel." All our subsequent investigations and discussions go only to the elucidation and application of the great principle which Fuller so triumphantly established. And tho' it is true, that those who would tread in his steps, are assailed with the same obloquy and opposition which he had to encounter, yet his full success should encourage and sustain them to go on. "Great is truth, and it will prevail."

In 1784, Fuller and a few others, at a minister's meeting, agreed to set apart the first Monday evening of every month, for prayer, in behalf of the kingdom of Christ. This was the origin of the monthly concert. In 1792, the Baptist Missionary Society was formed, of which Fuller was appointed Secretary; and he was the soul of the concern till his death. He also wrote, as a resolute defender of the faith, against various assailants. His practical writings are in a high degree valuable. His whole character was that of diligent and efficient usefulness, happily illustrating the tendency of sound sentiments to a useful life. As a specimen of his industry, it is said that "during one week after a long sickness, and while still confined to his house, he wrote three essays for the magazines, despatched twenty letters by post, and prepared about fifty other pages for the press."

Having deservedly acquired a good name by his writings, the college at Princeton, N. Jersey, conferred on him the title of D. D. But he totally declined receiving it, for two reasons—first, that it was a literary honor, and he had no pretensions to classical learning; and secondly, that he deemed the reception of such titles incompatible with the character of a gos-

pel minister. With such a character, it is grateful to record that besides the growth of grace in his own soul, which makes his biography one of the most instructive that can be read, he witnessed a very extensive revival of religion in his congregation at Kettering, and also had the pleasure of seeing the cause of evangelical piety prosper wherever he had any thing to do with it.

In regard to the doctrinal debates into which his publications led him, I copy the following from the last number of the Christian Spectator:

It is a remarkable fact, however, as stated by his biographer, that "no man's religious sentiments were more constantly liable to misrepresentations than Mr. Fuller's, though scarcely any one had the faculty of rendering them more intelligible, or of placing them in a stronger light." "Every book I write," says Mr. Fuller himself, "in a desponding tone to one of his correspondents, 'only occasional reasons were condemned as being too fine to be intelligible.' 'Away with your niceties and peculiarities,' exclaimed one of his opponents, who found it more convenient to raise an outcry against 'philosophy,' 'innovation,' 'metaphysics,' &c. &c. than fairly to meet an argument. So great was the effect produced by these charges, that 'one of the churches in his own neighborhood, refused for seven years to hold communion with him, or to allow any of its members to have fellowship with his church.' p. 213. Nor were these unfounded prejudices confined to persons of a weak or undisciplined intellect. The Rev. Mr. McLean charged his opinions with a 'tendency to subvert the great doctrine of justification by grace alone.' Dr. Erskine of Edinburgh, objected to one of his treatises, that it 'seemed to detract from the glory of the Redeemer's mediation,' and to be 'inconsistent with our being directed to pray in the name of Christ.' Mr. Booth, then the father of the Baptist denomination, carried his opposition to such a length, as not only to preach and write publicly against Mr. Fuller, in the most pointed manner, but even to decline, at last, any intercourse with him by letters. His 'Gospel worthy of all acceptance,' led multitudes to accuse him of having become an Armenian; and his controversy with the Socinians and Deists induced others as perversely to declare, that he had given up the doctrine of the atonement and of endless punishment. These serious and unfounded charges seemed to have resulted chiefly from two causes. Mr. Fuller adopted, in several important particulars, modes of stating and defending the doctrines of grace, which were new to the English Calvinists. He was a disciple of Edwards, and introduced into all his reasonings, not only the leading theological principles, but the accuracy of discrimination and depth of inquiry, which were so admirably exhibited by that illustrious writer. Man, he maintained, is a free agent, equally qualified to do right or to do wrong; bound to embrace the gospel and enter upon a holy life in the exercise of his own inherent powers without the aids of the Spirit, and prevented from doing it by no other inability, than a perverse and rebellious will, which constitutes all his sin. The atonement of Christ he represented, not as the payment of a debt, or a literal satisfaction to divine justice, but as a great provision under the moral government of God, designed to vindicate his character and support the authority of his law, while a way of pardon is opened for every individual of our race. Such representations were directly opposed to all the technical phraseology and modes of statement in use among the English Calvinists. By multitudes, they were regarded therefore with a natural and instinctive jealousy. It seemed like an abandonment of the whole system of grace, and a return to the New England principle, that men are able to do their duty, and that Christ died alike for all.

A second source of these misapprehensions and false accusations, was the common error of drawing inferences from one man's statements, on the principles of another man's philosophy. The outcry was every where raised, "The consequences, the fatal consequences of these new opinions!" "Their direct and necessary tendency is, to the worst forms of Pelagianism, Universalism, or Infidelity!" "The book must be answered," was the general cry, when "The Gospel worthy of all acceptance," was published, "or Calvinism will be ruined." p. 219. And all this would have been perfectly true, if Mr. Fuller had made his statements with the same views of moral agency and the divine government, as were held by those who thus loudly condemned him, assuming that he had done so, his opponents insisted that although he had not dared to deny in form any of the doctrines of grace, he must mean what implied a rejection of them. "To suppose that I must mean this, is to suppose that I must grant you the very point in debate," (viz. the correctness of your philosophy,) was the laconic answer of Fuller.

Under such attacks it was natural that he should feel keenly. But his spirit was bold and invincible. "He appeared most in his element when surrounded by difficulties, and exposed to the attack of numerous opponents." It was a principle with him never to weaken his argument for the sake of sparing the feelings of those who assailed him, and at times undoubtedly, he was not fully aware of the severity with which he put down his opponents. Once at a minister's meeting he took occasion to correct an erroneous opinion, delivered by an injudicious brother; and he laid on his censures so heavily, that Dr. Ryland called out and said, "in his own peculiar tone of voice, brother Fuller, brother Fuller! You can never admonish a mistaken friend, but you must take up a sledge hammer and knock his brains out!"

On one occasion, a young minister who had heard that Mr. Fuller denied certain fundamental doctrines, went down into Scotland and spread the report. On his return, being interrogated on the subject, he defended himself by saying, that he only inquired whether it was true, and should be sorry if Mr. Fuller's feelings were wounded. In the following extract from the reply, it will be seen what Mr. F. thought of such innuendoes, and of the distinction pleaded in their defence.

"I cannot find time, to contradict every idle tale, nor have I any inclination to do so. By letting it take its course, I shall be better able to distinguish friends from enemies. If a friend hears it, and fears lest there should be some truth in it, he will write me a line, and I shall give him satisfaction. If an enemy hears it, he will report it, and let him report it. . . . But you only inquired, it seems. Ask an English tradesman who has connections in Scotland, what he would think of a brother tradesman, who, having heard that he was certainly on the point of stopping payment, should go immediately to Edinburgh and Aberdeen, among his creditors, and inquire into the truth of the report! The suspected party might have it in its power to prevent such a report doing him any injury, and so might not think it worth his while to prosecute the libeller; but what would he think of him?"

"I have no wish to bear bad upon a young minister, but if you think my good opinion of any account, or let that be as it may, if you wish for peace in your own mind, there is but one course open for you; and that is, without any farther attempts to apologize for what will admit of no apology, frankly to acknowledge that you have done that to a brother which you would not be willing he should do to you, and that therefore you are sorry for it. This would be to your honor, and would raise you much in my esteem." p. 55, 56.

Falsehood is often rocked by truth, but she soon outgrows her cradle, and discards her nurse.

SCRIPTURE STORIES FOR CHILDREN.

The youth who was sold for a slave, but who became a great man. Before Christ 1728.

Jacob had a son whose name was Joseph, whom he tenderly loved, for several reasons,—especially, because he was the son of Rachel, and the son of his old age. As a little proof of his peculiar attachment, he made him a fine coat, "of many colors," agreeably to the custom of his time, and the country where he dwelt.

When his brothers saw that their father loved Joseph more than themselves, they hated him, and could not speak peaceably unto him.

When he was seventeen years old, he had two remarkable dreams, descriptive of his future greatness. In one dream, he thought that he was binding sheaves with his brethren, in the field, and that his sheaf stood upright, while their sheaves stood around, and made obeisance to it. In the second dream it appeared to him, as if the sun and moon, and eleven stars made obeisance to him.

His brethren were not pleased with his dreams; and they said, "Shalt thou indeed reign over us; and have dominion over us?" and they hated him the more.

His father justly thought, that there was something remarkable in these dreams, but he rebuked him, and said, "Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?" Yet so it proved in the sequel.

The flocks being at a considerable distance from home, Jacob one day sent Joseph to see how they were, and to inquire whether it was well with his brethren. And when they saw him afar off, they conspired against him to slay him. "And they said one to another: 'Behold this dreamer cometh! Come now, therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him; and we shall see what will become of his dreams.' " And they stripped him of his coat of many colors, and cast him into a pit, and then they sat down to eat bread.

At that moment, a band of Ishmaelites were going by, on their way to Egypt, with their camels, bearing spices, and balm, and myrrh. And they sold their brother to them for a slave, for twenty pieces of silver; or about thirteen dollars of our money; and now they vainly thought, that they had taken good care, that he should never be lord over them. Reuben alone seems to have been in great affliction on account of his brother, and had kindly planned to restore him to his father, but he could not, amidst the anguish of his heart, he said: "The child is not! and I,—whither shall I go?"

One sin is always the cause of many more. This was the case with reference to Joseph's brethren. They were obliged to have recourse to lying and cruelty, to hide what they had done from their father. So they killed a kid of the goats, and dipped Joseph's coat of many colors in the blood, and brought it to their father, and said, "This have we found. Know now whether it be thy son's coat, or no," and he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt, rent in pieces." And Jacob rent his clothes, and put on sackcloth, and refused to be comforted, and he said, "I will go down into the grave unto my son, mourning."

The Ishmaelites took Joseph into Egypt, and sold him to a person named Potiphar, one of the officers of Pharaoh. Whilst in his service, he was falsely accused, and thrown into prison. It so happened, that the butler and the baker of the king of Egypt were in the same prison; and Joseph, by divine aid, foretold to a dream, which each of these men had, that the butler would be restored in three days to his office, and that the baker would be hanged; which was actually the case.

Before the chief butler was restored, Joseph said to him, "think of me, when it shall be well with thee; and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed, I was stolen away out of the land of the Hebrews, and here also have I done nothing, that they should put me into the dungeon."

The chief butler, however, forgot Joseph, till an extraordinary circumstance occurred,—it was this: Pharaoh had two very remarkable dreams, which none of his wise men could interpret. Then the butler said, "I do remember my faults this day," and he told Pharaoh of Joseph.

Joseph was in consequence brought to the King; and he interpreted his dreams; and assured him, that they meant, that there should be seven years of plenty, and seven years of famine, succeeding each other, in the land of Egypt. And he advised the king to choose a man, who, with proper officers, should lay up stores of corn in the years of plenty against those of famine. And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt." And he took a ring off his hand, and put it on Joseph's, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and made him ride in the chariot next to himself.

When the years of famine came, Jacob and his family were in distress, for want of bread, and Jacob sent ten of his sons into Egypt, to buy corn; but Benjamin he kept at home, lest any evil might befall him.

When they came into Egypt, they bowed down to the ground before Joseph; but they knew him not. He, however, knew them, and treated them as spies, and put them into prison. Then they recollected with anguish, how wickedly they had treated their brother, whom they had sold as a slave into Egypt.

Joseph, however, at the end of three days, released them,—only he bound Simeon, and told them, that he would retain him as an hostage, till they brought Benjamin into Egypt.—By this, he said, he should know that they were not spies. And, commanding their money to be put in their sacks' mouths, he sent them away.

When their corn was exhausted, Jacob wanted his sons again to go into Egypt. But they

would not go, unless he would consent that Benjamin should accompany them. But he said, "Me have ye bereaved of my children; Joseph is not, and Simeon is not; and ye will take Benjamin away also: all these things are against me." The famine, however, was so grievous in the land, that he at length agreed to the wishes of his sons. "Go," said he, "carry down the man a present, and take double money in your hand: take also your brother! and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I am bereaved of my children, I am bereaved."

And when they came to Joseph, they bowed themselves before him to the earth. And he invited them to dine with him. And he asked them of their welfare, and said, "Is your father well? The old man of whom ye spake, is he yet alive?" And they answered, "Thy servant, our father, is in good health." And they bowed down their heads, and made obeisance. And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son." And his bowels yearned upon his brother; and he sought where to weep; and he entered into his chamber, and wept there. And at dinner the portion he sent to Benjamin was five times as large as that he sent to any of the rest.

In the morning they departed; but Joseph's silver cup had been put into Benjamin's sack, purposely to detain them.

The steward, therefore, pursued, and charged them with having taken it away. They denied it, and agreed, that on whomsoever it should be found, he should die, and they would all then become Joseph's bondsmen.

Search was made,—and the cup was found in Benjamin's sack! and Joseph said, he would detain him as a bondsman, but the rest might go up to their father. Then Judah drew near to him and said, "O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying: 'Have ye a father, or a brother?' And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants: 'Bring him down to me.' And thy servant, my father, said unto us: 'Ye know that my wife bore me two sons; and the one went out from me; and I said: 'Surely he is torn in pieces; and I saw him not since; and if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.' "

"Now therefore, when I come to thy servant, my father, and the lad be not with us, seeing that his life is bound up in the lad's life, he will die. Now, therefore, I pray thee, let thy servant abide, instead of the lad, a bondsman to my lord, and let the lad go up with his brethren."

And Joseph wept aloud, and he said to his brethren, "I am Joseph.—Doth my father yet live?" But his brethren were troubled at his presence. And he said, "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life. Go, and bring my father, and your flocks and herds, into Egypt. And ye shall tell my father of all my glory; and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them. And after that his brethren talked with him."

And they came and told Jacob; and his heart fainted, and he believed them not. But when he saw the wagons, his spirit revived, and he said, "It is enough, Joseph, my son, is yet alive; I will go and see him before I die."

And he went with all his family into Egypt. And Joseph made ready his chariot, and went up to meet Israel, (Jacob) his father, to Goshen; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive! And Joseph presented his father unto Pharaoh. And Jacob blessed Pharaoh.

And he and his family exceedingly multiplied and prospered. And Jacob lived in Egypt seventeen years. And when he was 147 years old, the time drew near when he must die.—He, therefore, made Joseph solemnly promise that he would not bury him in Egypt, but with his fathers; and he expired, blessing Joseph and his children.

Joseph lived 110 years; and he saw his son Ephraim's children of the third generation. When dying, he said to his brethren: "I die, but God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham and Isaac and Jacob." And he charged them to carry his bones up into Canaan; which, many years afterwards, they did.

THE CLOSE OF LIFE.

Of all the periods and events of life, the concluding scene is one of the deepest interest to the person himself, and to surviving spectators. Various are the ways in which it comes, and various the aspects it presents, but in all it is solemn. What can be more so than the approach of that moment, which to the dying man is the boundary between time and eternity! which concludes the one and commences the other; which terminates all his interest in this world, and fixes his condition for a never ending existence in the world unknown?—What can be more so than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the heat of the heart has become too languid to be felt at the extremities of the frame; when the hand returns not the gentle pressure; when the limb lies still and motionless; when the eye is fixed, and the ear turns no more toward the voice of consoling kindness; when the breath, before oppressive and laborious, be-

comes feebler and feebler, till it dies slowly away, and to the listening ear there is no sound amidst the breathless silence; nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is motion longer perceptible; when surrounding friends continue to speak in whispers, and to step through the chamber on the tiptoe of cautiousness, as if still fearful of disturbing him whom the noise of a thousand thunders could not now startle; who has fallen into that last sleep, from which nothing shall rouse him but the "voice of the archangel, and the trump of God!"—*Hard law.*

Sir Matthew Hales' rules for his daily life.

Morning. "I. To lift up the heart to God in thankfulness for renewing my life.

"II. To renewing covenant with God in Christ.—1. By renewed acts of faith; receiving Christ, and rejoicing in the might of that relation. 2. Resolution of being one of his people, doing him allegiance.

"III. Adoration and prayer.

"IV. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus levis.* (We perish by the abuse of things lawful.)

Day Employment. "There must be employment, two kinds.

"I. Our ordinary calling, to serve God in it. It is a service to Christ, though never so mean. Colos. 3. Here faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear.

"II. Our spiritual employments, mingle somewhat of God's immediate service in this day.

Refreshments. "I. Meat and drink, moderation seasoned with somewhat of God.

"II. Recreations. 1. Not our business.—2. Suitable. No games, if given to covetousness or passion.

If alone. "I. Beware of wandering, vain, lustful thoughts, fly from thyself, rather than entertain them.

"II. Let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality, it will make thee more humble and watchful.

Company. "Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them, if more knowing.

Evening. "Cast up the accounts of the day. If ought amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God, that hath supported thee."

TESTIMONIES IN FAVOUR OF EARLY INSTRUCTION.

The following testimonies are highly gratifying and encouraging, as they afford to parents and tutors a fresh excitement to diligence and zeal in the religious instruction of children.

"They will likewise remind some of our young friends of past scenes, when from the lips of their tender mother, they were taught to 'know the God of their fathers, and to serve him with a perfect heart, and with a willing mind.' "I owe it to my mother," (says the late Dr. Watson, Bishop of Llandaff.) "I mention it with filial piety, for imbuing my young mind with principles of religion, which have never forsaken me."

"The virtuous and evangelical principles," writes General Burn, "which I imbibed in my youth, and the pious examples set constantly before me, although frequently slighted, and sometimes in the course of a wicked life, entirely forgotten, yet seldom or never failed to witness against me, in the wilful commission of sin; and were frequently the means of preventing its perpetration; and what prevents me more surely be a great blessing."

The Rev. Philip Henry is said to have frequently mentioned, with thankfulness to God, his great happiness in having such a mother, who was to him as Lois and Eunice were to Timothy, teaching him the Scriptures from his childhood.

The writer himself has frequently looked back on the days of his childhood, when his mother instructed him in his catechism, and taught him to repeat a morning and evening prayer, which gave him the habit of praying in the first instance, and led him at length to desire and to ask for the grace of prayer.

The principles we imbibe in our youth are seldom altogether deserted. They grow up with us, and as we advance in life, we see more of their excellency and importance. They form a contrast to the loose and vicious sentiments of the ignorant wicked mass of society. If parents who neglect their children are highly censurable in suffering the mental soil to become a desert waste, how guilty are those children who have received the early moral and religious counsels of their parents; but who, instead of bringing forth fruit answerable to such valuable efforts, produce only the thorns and briars of profanity, irreligion and vice! Such will mourn at the last, when their flesh and their body are consumed, and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers nor inclined mine ear to them that instructed me."—*Youth's Magazine.*

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